



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

Memorials Concerning Deceased
Friends . 1848

C
8319
266.91



CP319.266.91

**Harvard College
Library**



By Exchange

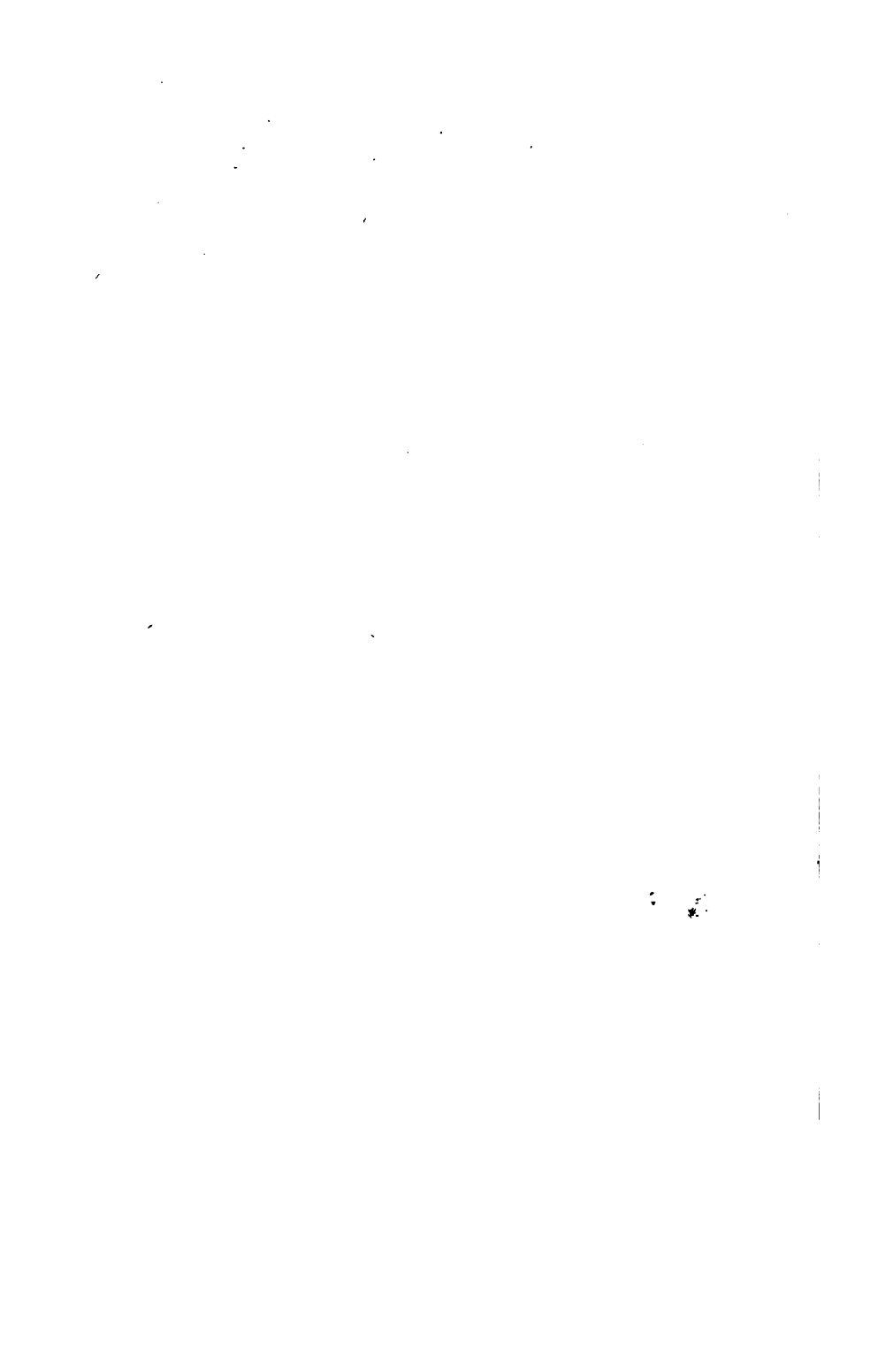


C8319.266.91

Harvard College
Library



By Exchange



over

MEMORIALS

CONCERNING

DECEASED FRIENDS:

MEMBERS

OF

PHILADELPHIA YEARLY MEETING.

PHILADELPHIA:
FRIENDS' BOOK STORE, NO. 304 ARCH STREET.

1868.

CP3 19.266.91
~~C 8319.266.140~~

✓



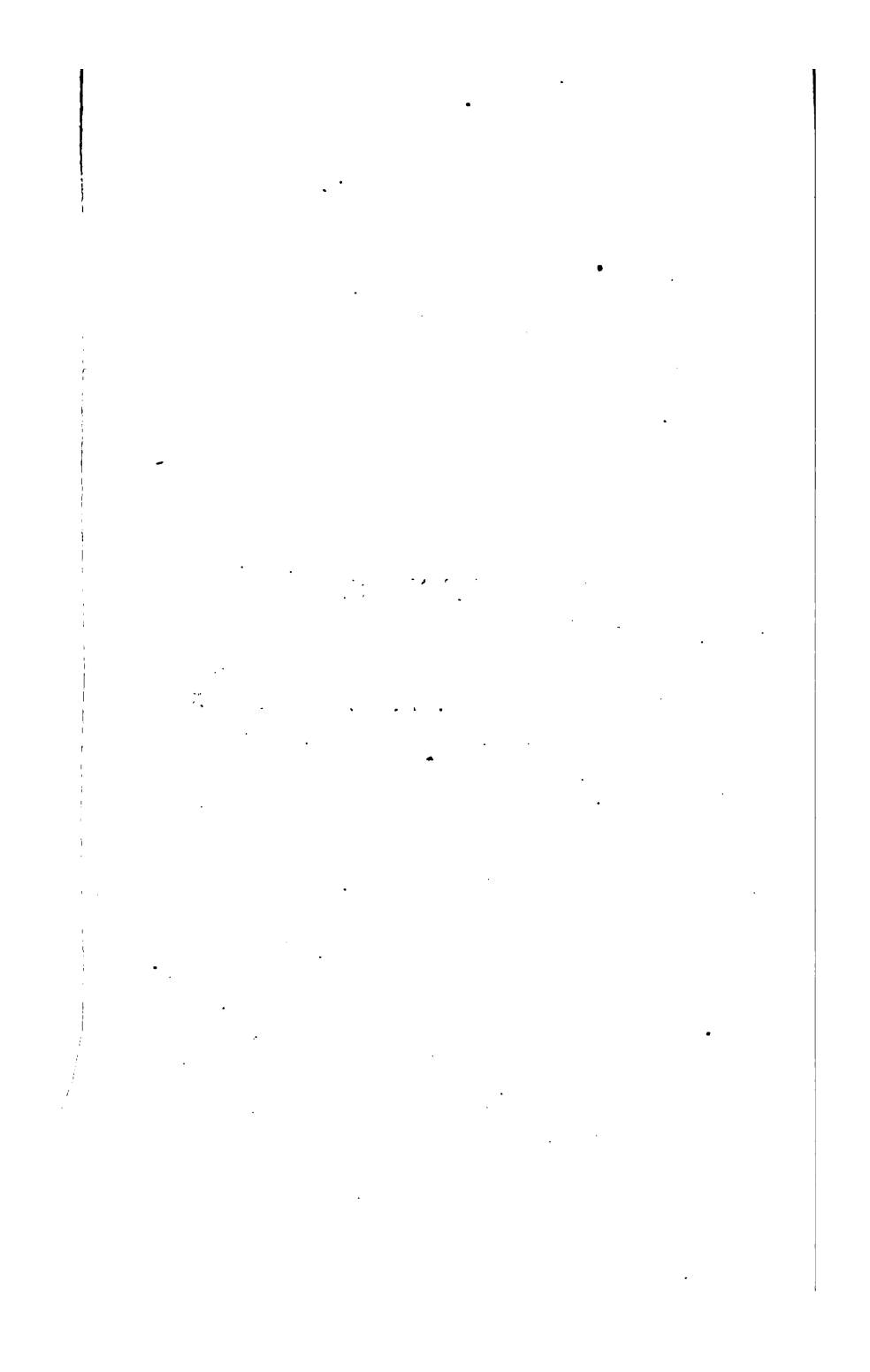
By exchange

W. H. PILE, PRINTER.

M

C O N T E N T S.

	Page.
H. REGINA SHOBER, ...	5
JAMES EMLN, ...	15



MEMORIALS
CONCERNING
DECEASED FRIENDS.

Memorial of the Monthly Meeting of Friends of Philadelphia, for the Western District, concerning H. REGINA SHOBER.

“Precious in the sight of the Lord is the death of his saints.” This declaration of Holy Writ has been revived in our remembrance when reflecting on the death of our beloved friend H. REGINA SHOBER.

Her memory being precious to us, we feel it right to preserve a record of one whose life was so devoted to the promotion of the cause of our Lord and Saviour Jesus Christ. And now that she has been added, as we reverently believe, to the great cloud of witnesses who prove the blessedness of dwelling in the Faith and Hope of our dear Redeemer unto the end, we trust that this memorial of her may be to the edification of the Church in love.

H. Regina Shober was born in the year 1786. Her parents being Episcopalians, she was trained in that religious profession; and as she advanced in years became a highly esteemed member of that Society. In her youthful life she commenced a diary, the object of which, she says "is to keep in remembrance the kind and gracious dealings of the Father of mercies with me and to leave a testimony to the truth of that precious Gospel which brings life and immortality to light." In this it is recorded that from her fifteenth year she had been at times ardently engaged in seeking the Pearl of great price, and was convinced that the vessel must be prepared for, and receive the inscription of "Holiness unto the Lord," ere she could see his face with joy. In another place she remarks, "An humbling sense of my own unworthiness daily teaches the all-important lesson, that there is no safety on moment for any one of us, but while watching unto prayer."

About the twenty-second year of her age she was deeply impressed with the belief that it would not be right for her to remain a member of the religious society in which she had been educated, and that it would be her duty to attend the meetings for worship of the religious Society of Friends.

This conviction brought her under many sore conflicts, chiefly because of the persuasion that it would wound the feelings of her tenderly beloved mother, and of many dear and valued friends.

In earnest prayer to the great Searcher of hearts, she sought for the guidance of his pure Spirit, and entreated that neither earthly affection nor fear of reproach, might influence her or prevent her from doing the Divine will.

In the Second month of the year 1813, she applied to be received as a member of our religious Society, and in the Ninth month of the same year was acknowledged as such by the Monthly Meeting of Friends of Philadelphia, for the Southern District.

At this time she says in her diary, "Father of mercies, keep me on the watch tower that I may hear thy voice and know thy blessed will concerning me. 'Behold, I have left all and followed Thee,' has often been the language of my heart, and such sweetness and quietness have spread over my whole soul, that I have said, could not I go to prison and death for thee? Then indeed thy yoke was easy and thy burden light, but O, Lord, thou knowest my weakness, and that without thee I can do nothing."

Frequent and fervent were her petitions that

she might be instructed as to the will of the Lord concerning her, and be enabled to do whatever He might require at her hands.

In the year 1817 she believed it to be her religious duty to bear a public testimony in our meeting for worship, to the truth as it is in Jesus. This was a costly sacrifice offered in obedience to the Divine will. She records in relation to it. "He who knows my heart, knows what it has cost me—my soul bows in humble acknowledgment of his mercy to me a poor weak woman. May He finish his work in my heart, and enable me to dedicate my life and all my powers afresh." Continuing simply and humbly dependent upon her Lord, she experienced a growth in grace, and was acknowledged as a minister of the Gospel in the religious Society of Friends in the Second month of the year 1820.

Soon after this she says, (in her diary,) "Gracious and merciful One, who alone knows me; make and keep me faithful. Thou knowest I often tremble at the situation in which I am placed, and as it has pleased thee thus far to lead me about and instruct me, keep mine eye singly directed unto thee. Then shall I be enabled through thy grace to go at thy bidding, and tell unto others what thou hast done for my soul."

“Oh! help me to be faithful. I have none in heaven but thee, none in all the earth I desire in comparison of thee. Help me to overcome the natural diffidence that so much obstructs my way, whatever of suffering it may cost me. Break these chains, that the glorious Gospel liberty which I believe is my privilege in common with thy children, may be my happy experience; for thou knowest that I do love thee—that I fervently desire that body, soul and spirit may be sanctified, and made meet for thy use.”

In the year 1822 she first travelled as a minister of the Gospel, with the approbation of the Monthly Meeting of which she was a member, visiting the meetings of Exeter and Muncy. In succeeding years she was repeatedly called by her Divine Master to labor in various parts of our own and other Yearly Meetings, both in public and more private ministry.

In these solemn engagements it was her fervent concern to minister only in the ability which God gives. Under this feeling she thus petitions, “Heavenly Father, my unfailing Friend, help me once more to renew my covenant, and bind every sacrifice with cords to the horns of the Altar. My soul longs, yea, pants at seasons for an entire conformity to thy will. Again and again enable me to surrender my all—to suffer

patiently—do the little required of me cheerfully, knowing that thy will is my sanctification.”

“I entreat thee for the sake of Jesus Christ thy dear Son, who bore my sins in his own body on the tree, and for my poor soul’s sake, that thou wouldst blot out my many transgressions and remember mine iniquities no more. Enable me, Oh! Thou whom I do love and desire faithfully to follow and serve, to commit all my sorrows, to cast all my burdens, for they are indeed many, at thy blessed feet, believing in thy power that will and can support, and, in thy own time, turn my mourning into songs of praise. Amen.”

The consolations of the Gospel were the frequent theme of her ministry. Having experienced that these abounded in Christ even in the midst of suffering, she could preach to others, that if they had been made partakers of afflictions as his disciples, they should also in his own time be made partakers of his consolations.

In the year 1839 she removed to reside within our limits, and became a member of our Monthly Meeting. During her long residence amongst us, we were sensible that it was her earnest concern to be “an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity.” She was conspicuous for her simplicity and moderation, guiding her outward

affairs with much discretion, and realizing that godliness with contentment is great gain. Thus, with moderate wordly possessions, she was enabled to exercise a liberal hospitality of which many were partakers.

Not a few can also bear witness to the comfort of love and spiritual edification which was imparted by her in social intercourse.

In a letter to a young friend who had become unsettled in regard to the doctrines and testimonies of our religious Society, she writes, "I well know that it is a simple, narrow, self-denying path, and although I do believe that the blessed compassionate Shepherd has his own sheep and lambs in every fold, who are precious in his sight, yet from the full conviction that the principles and testimonies of Friends, as they one after another were opened to my view and sealed on my heart, were most consistent with the doctrines contained in the Holy Scriptures, and that my present and everlasting peace seemed to depend on simply giving up all I had been taught from childhood as respects forms and ceremonies in religion, I have no hesitation in saying that for myself there was no other path to peace." It may be here appropriately mentioned that one of the first practices which she felt herself conscientiously restrained

from uniting in, was the singing of the congregation as a part of public worship.

Nearing the close of life she thus writes to a friend, "If only our many trials and afflictions work for us, through the mercy of God in Christ Jesus, a far more exceeding and eternal weight of glory, dare we crave an exemption from one of them. Will not one moment in that blessed happy home that none can deprive us of, and into which sorrow can never enter, more than compensate for all we have suffered. Yes, we shall praise Him too for every cup of bitterness, in mercy and wisdom made our portion, while sojourning in this vale of tears. How much we need to bring us to the Saviour's feet and keep us there."

Her ministry, while it was often exercised in weakness and in fear, and expressed in much simplicity, was in the demonstration of the Spirit and power. She was thus often instrumental, under the constraining influence of the love of Christ, in raising the life in our religious meetings, and also in comforting Zion's true mourners; knowing how to speak a word in season to them that are weary. Her offerings in prayer were mostly brief and fervent, making request with reverence and godly fear.

Sympathy with those who were in any trouble

was a conspicuous trait in her character. To visit the sick, to feed the hungry, to clothe the naked, she deemed her plain christian duty, and, while faithful herein, in no common degree, she ever considered herself an unprofitable servant. Many can testify to the consolation which in tender love and pity she was enabled to impart to their sorrowing minds.

She was as a nursing mother to those who were young in the ministry, and quick to discern the work of grace in any, and to cherish it in those who were yet as babes in Christ. Her humility and sweet expressions of sympathy encouraged such to accept the offers of redeeming love, and to press forward in the way of holiness.

Having endeavored meekly to follow her Redeemer, through a long life of service and of suffering, and having abundantly testified to the sufficiency of his grace and the value of his atoning sacrifice, little remained for the evening of her day but peacefully to await the summons home.

She never enjoyed robust health, and in her declining years was enfeebled by frequent attacks of illness. Although these, for the last few months of her life, did not cause increased uneasiness to her friends, yet she seemed to see with clearness that her end was near.

Though nature shrank from the last conflict, yet, having long felt herself to be a stranger and pilgrim upon earth, she evidently longed to depart and be with Christ, which is far better; looking forward with joy to that happy home in Heaven, where, as she at times expressed, the love and mercy of her Lord and Saviour had prepared a mansion for her.

On the afternoon of the 15th of Fifth month, 1865, when appearing unusually comfortable, she requested that some young friends, in whom she felt much interested, and who were about leaving the city, might be sent for, saying, "If they do not see me now they will never see me again." This anticipation of her approaching end was soon realized. About midnight of the 16th she was attacked with severe pain, which, for a time, was too acute to allow of much expression. When partially relieved, she was sweetly engaged in vocal prayer, craving that the work might be cut short in righteousness. Soon after, as we reverently believe, her petition was answered, and her redeemed spirit was admitted into that "rest which remaineth for the people of God."

She died on the 17th of Fifth month, 1865, in the 79th year of her age, a minister of the Gospel for more than forty-five years.

"Blessed are the dead which die in the Lord

from henceforth : yea, saith the Spirit, that they may rest from their labors ; and their works do follow them."

*Testimony of Birmingham Monthly Meeting, held
Tenth month 2nd, 1867, concerning our friend
JAMES EMLLEN, deceased.*

From the lively recollection we have of the exemplary walk, meek and quiet spirit of our late beloved friend JAMES EMLLEN, we feel engaged to preserve some record of his life and christian experiences, in order that others, seeing his good works, may be encouraged to follow him, even as he endeavored to follow his Divine Master.

He was the son of James and Phebe Emlen, and was born at Middletown, Delaware County, Pa., the 17th of Sixth month, 1792.

Being the youngest of six children and but six years of age at the time of his father's death, (his mother having previously deceased,) his early training devolved almost wholly on his grandparents, Caleb and Ann Pierce. At an early age he was entered at the Boarding School at Westtown, and after completing his education he removed to New York City, where he served

a four years apprenticeship to a mercantile business.

It was during his stay here that he so far yielded to the temptations of gay society, as to cause him in alluding to it in after years to say, "It was a dark spot in my life from which nothing but Infinite Power could ever have delivered me; a life of dedication is a poor return for such mercy."

A few weeks previous to his decease, in conversing with a friend relative to this period of his life, he said, (in substance,) he was a gay and fashionable young man, but having been brought under the powerful hand of his Heavenly Father, one of the first things in which he was required to take up the cross, was in relation to the arrangement of his hair, which he had been accustomed to wear in the fashionable mode of that time. This sacrifice, he said, although it may seem, and is a very little thing, was much against his inclination, but he yielded, and experienced the reward of a peaceful mind. Another requisition of duty which he found enjoined upon him, was the use to a single person of the pronoun "Thou." He remarked that this was a great trial to him, but the peace which followed, amply compensated for the sacrifice. He was sensible, he said, that the work of religion was

going on in his heart, before he made any change in his personal appearance or in his mode of language.

About the twenty-second year of his age he removed to his farm at Middletown, Pa., and at twenty-four was married to Sarah Farquar, an approved minister of the Gospel, who for thirty-five years proved a true helpmeet to him.

Finding his strength inadequate to the labor and exposure of properly conducting a farm, he opened there a school for boys, where, besides mental training, he endeavored to sow good seed in the hearts of those entrusted to his care.

At the age of twenty-six he was, after deliberate consideration by Chester Monthly Meeting, appointed to the important station of Elder.

In 1828 he was released by his Monthly Meeting, to accompany our late valued friend Thomas Shillitoe on a religious visit to the meetings within the Yearly Meetings of Ohio, Indiana, North Carolina and Virginia. He was favored with ability to perform most of this journey amid many trying scenes in our religious Society, which took place about this period.

In relation to their parting at Sutton's Creek, North Carolina, Thomas Shillitoe remarks in his journal, " We parted in near affection, after hav-

ing travelled together many months in much harmony."

In the spring of 1835 he removed with his family to Westtown, and was usefully occupied as a teacher in that interesting seminary until near 1849, when feeling himself released from further service there, he removed to reside in West Chester, and became a member of this Monthly Meeting, by which he was soon after re-appointed an Elder.

A fervent desire for the advancement of the cause of Truth in the earth, and especially for the spiritual welfare of those of the same household of faith, was conspicuous in the character of our dear friend, and was frequently manifested in the way of epistolary communications; from some of these the following extracts are taken.

In reference to an account of an individual which he had been perusing, he writes, "Quiet, peaceful, one of the hidden members of the body; and how important these are, may be inferred from the fact that the most vital and important parts or members are such as are out of sight; and I have often thought if we may only feel assured we are of the body, whether hidden members or not, it would not matter; but yet how important that these should be preserved in a sound and healthful condition; and as He who

made that which is without, made that which is within also, to Him we must look for the healing virtue of Divine life, when any thing is out of order, or in an unsound condition. Therefore, let none conclude, because they may think themselves out of sight, that they are needless or useless members of the Church of Christ. I am confident, that such, keeping their places in humility, do often secretly minister grace to beholders.

O ! for a succession of such as love the Truth, and who desire none of the novelties of the present day ; very thankful indeed to be permitted to share in the inheritance left by our forefathers ; to drink of the old wine."

In reference to the ministry, he writes : "Of one thing I have little doubt, that all who are rightly called into the ministry will first be instructed to see and to feel, that of themselves they can know and do nothing. This weans from all dependence on ourselves, and prepares the humble mind to have faith in Christ, although with the poor Centurian, we can adopt the language, 'I am not worthy thou shouldest come under my roof, neither thought I myself worthy to come unto thee, yet speak the word only, and my servant shall be healed.' A very humble view of himself, but such confidence in Christ as

to gain for him the encouraging language, 'I have not found so great faith, no, not in Israel.'"

"Indeed, I can say from my heart, I have a very friendly feeling for a brief and lively ministry; and in this view of the subject, no one has any occasion to plead the lack of eloquence and the stammering tongue, for it is not so much the words, how good or how many, but how lively; feeding the hungry with the true bread, and not with pictures and descriptions and dry doctrines; nay, is it not true, that even a word fitly spoken is like 'apples of gold in pictures of silver.' The rehearsal of a text, with right authority, may have the effect to gather an assembly unto Christ the invisible Teacher, to settle them upon Him, and upon his teachings, which is all any minister should desire."

Again he writes, "It is no doubt a time of general shaking amongst us, and how needful under such circumstances, that we feel ourselves to be based upon that which cannot be shaken nor removed:—here must be our fellowship and unity; members of the one spiritual body, many members, but having one Holy Head and Law-giver." "I crave above all things purity of heart, and an increase of those unseen heavenly graces, which are more professed than possessed by some who bear the name of Christ."

Again, "It has indeed felt to me very much like the time referred to, when there was nothing but a few barley loaves, and some small fishes remaining amongst us.

"There is a great deal of noise and outward profession in the Christian world; but the anointed eye must see that if all the chaff, all except the solid wheat, were sifted out, little would be left; and yet, that little, with the Divine blessing, may be sufficient; and therefore our faith must not be in the wisdom of man, nor in the multitude of words, but in the innocence, simplicity and humility of the Truth itself, and the power of its operation." "I greatly desire to be preserved from all deceit and mixture, and yet I find the enemy is ever watching to take me in weak moments, and I find, as I suppose we all do, that I am never safe without keeping in a watchful, prayerful condition."

"It feels to be very desirable that we constantly bear in mind, that 'the day and the night are both alike to Him;' that in our times of stripping, and desertion, and temptation, we are as much under his baptizing hand, as in seasons of strength and comfort."

His views in regard to the Holy Scriptures are clearly expressed in a letter under date of Twelfth month 6th, 1862, as follows: "To be

avored with the enlightening and enlivening influence of that Holy Spirit which inspired the writers of the sacred volume, is of all others, the most precious gift we can obtain; this enables us to understand and relish what we read; and as we are faithful to the impressions it conveys, it becomes a precious aid in the path of a devout life, and gives a true feeling of love and fellowship with Him, who inspired, and with those who wrote the Scriptures.

“This precious Spirit of Christ is a light to our path, a weapon of power in the hand, a covering or garment that gives admittance into the Bridegroom’s chamber. And if in reading the sacred volume we are favored with some lively view and feeling of a particular passage, I believe it has been found good to pause, and allow our Holy High Priest and Minister to expound the same and convey to us Himself the instruction it contains. If, without this solemn introversion we continue reading, or refer to the commentaries of men, we may lose the edification intended, and have our attention diverted from the spirit to the letter, and thus suffer loss, without perhaps, knowing the cause.”

“In the midst of all the peculiar trials that surround us, I feel a comfortable hope that the foundations of many are being laid with precious

stones, with humility, with living faith, and living hope, and fervent charity; which, though out of sight, are seen by Him who seeth not as man seeth, but looketh at the heart."

In another letter he says, "I notice with much interest thy remarks about the 'awfulness of delay in the great work of preparation.' The care thou expresses in disclosing thy feelings on the subject, is an evidence to my mind that the concern is a right one, and from the right source. He who makes such solemn impressions on the mind would have us quietly to cherish them, and not to scatter them and fritter them away in a light, or even a familiar manner to any one. Our strength depends on keeping to an inward, retired state of mind, abiding in the Vine, the root of life, and drawing all our supplies from thence."

"'If any man have not the Spirit of Christ he is none of his;' and if we have this, we have the spirit of prayer and supplication, whereunto we may continually resort. He, and He alone, thoroughly knows our condition and what is needed to heal us. Man's prescriptions may not suit our case, and I would encourage thee to observe care not to converse too familiarly on solemn subjects."

He was on several occasions an acceptable companion to valued ministers, on religious visits

in other, as well as various parts of his own Yearly Meeting; was faithful to apprehended duty in little, as well as more weighty matters; a kind and sympathizing friend to the poor, his foot many times pressed the door-sill of those who sat in solitary places, and to the couch of sickness and suffering he was a frequent and ever welcome visitor.

Having, through submission to the teachings of Divine Grace, attained to the possession of an even, cheerful spirit, he was in social intercourse, kind and courteous to all, and was careful not to hurt the "oil or the wine" in any.

His solid, reverential waiting in our religious meetings, was instructive; and his occasional exhortations will be remembered by many, especially his earnest appeals to mothers, as heads of families, to commence the training of the infant mind at a very early age.

He was taken unwell in the autumn of 1866, and his constitution at no time robust, gradually yielded to the inroads of disease; growing weaker day by day, he lay, for the most part, quiet and peaceful, and was enabled to look forward to the end with a calm, confiding faith, that He who had through a long life been his guide, his stay, and his comforter, would graciously condescend to be with him, and support him to its close.

The following expressions preserved during that interesting period, were thought worthy of insertion here.

“I have been mercifully preserved in resignation to the Divine Will; I desire none of you may ask my life, fearing I might never again be blessed with the same peaceful state.”

“I have endeavored not to abuse my Heavenly Father’s mercies; not to presume upon them; my prayer has been, ‘Keep me Lord from presumptuous sins.’”

“I have prayed that if it be the Lord’s will, I might be taken to his rest now, and that you, my dear children, may all be, in the Lord’s time, gathered home to his rest.”

“What an awful thing it would be to me, at such a time as this, not to feel his presence near; but my Saviour is altogether lovely, and I long to be in his arms.” “My life has been wonderfully prolonged in this sickness; for what end I cannot see. I don’t know how it may terminate with me, but if I should recover, I hope to be a more dedicated man to his cause.”

“Though I have never at any time in my life felt less worthy of Divine love and compassion, I can truly say, they have never been so graciously and abundantly extended to me.”

"I can truly say we have followed no cunningly devised fables, but the everlasting Truth."

"My Saviour has been very sweet to me since I have been lying on this bed, and indeed all my life long He has been very precious to me. 'What shall I render unto Thee for all thy benefits.'"

On being removed on one occasion he was noticed to tremble considerably. He remarked, "It is only the frame of my tabernacle that is trembling, I have no guilty conscience to contend with."

"I esteem it a great favor, that the disease has made no serious inroads upon my head; I desire to have my understanding, that while I live, I may appreciate the kindness of my Heavenly Father."

"I have always had rather a dread of the cold embrace of death; but latterly it has seemed as though it would be a relief."

My love to you is very great; but it is not all of myself; it is the love of God, which is boundless—boundless—extending the world over."

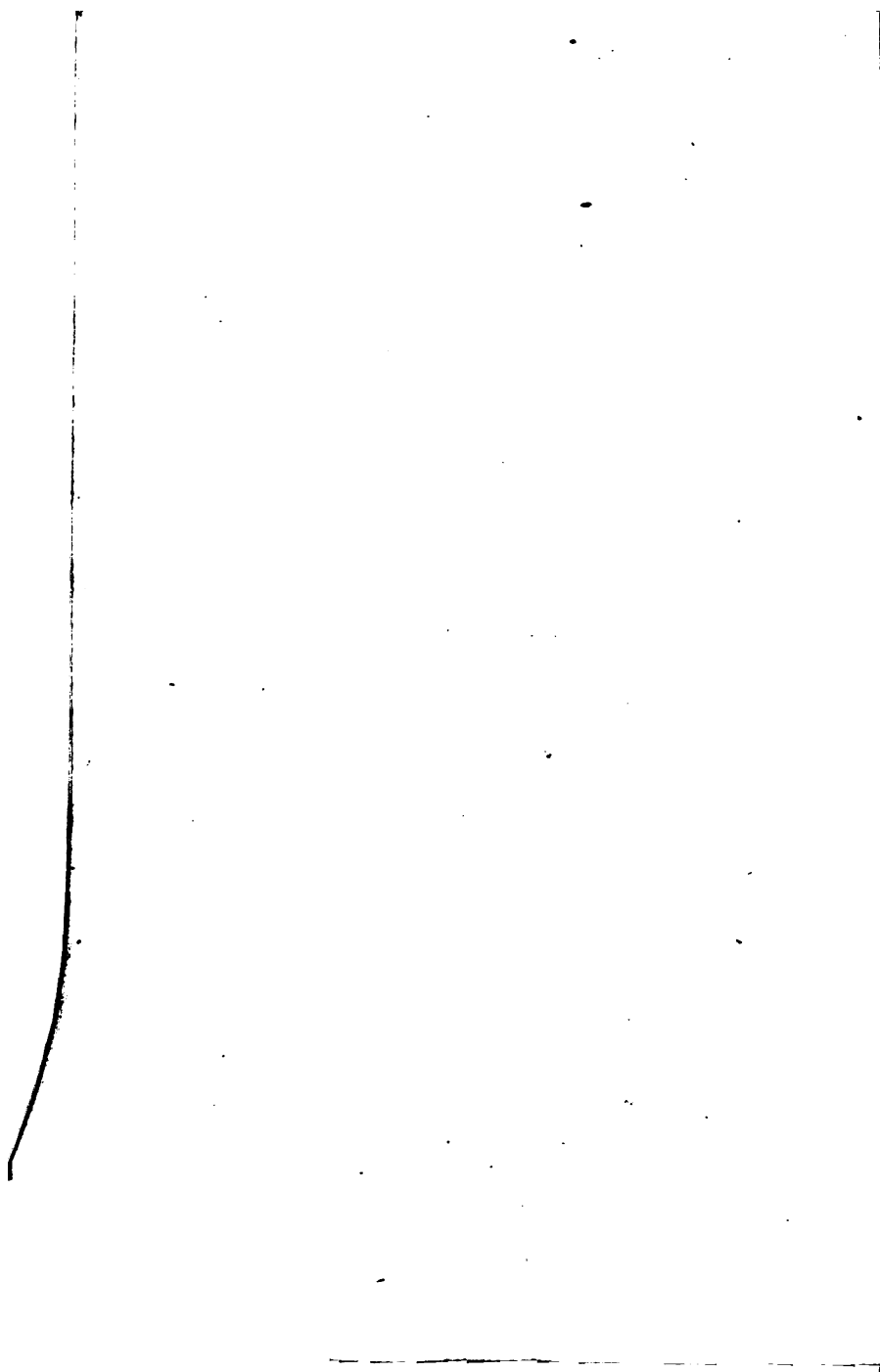
On being asked if the nights seemed long, he replied: "I don't feel them long at any time, if I can feel my Saviour near."

The evening before his close, he said: "I think I shall be very thankful to be released

when the right time comes." And near the close, when it was thought the powers of articulation had ceased, he was aroused with the words: "This will soon all be over, there is nothing in the way;" to which he very audibly replied, "Nothing—nothing—nothing." These were his last words.

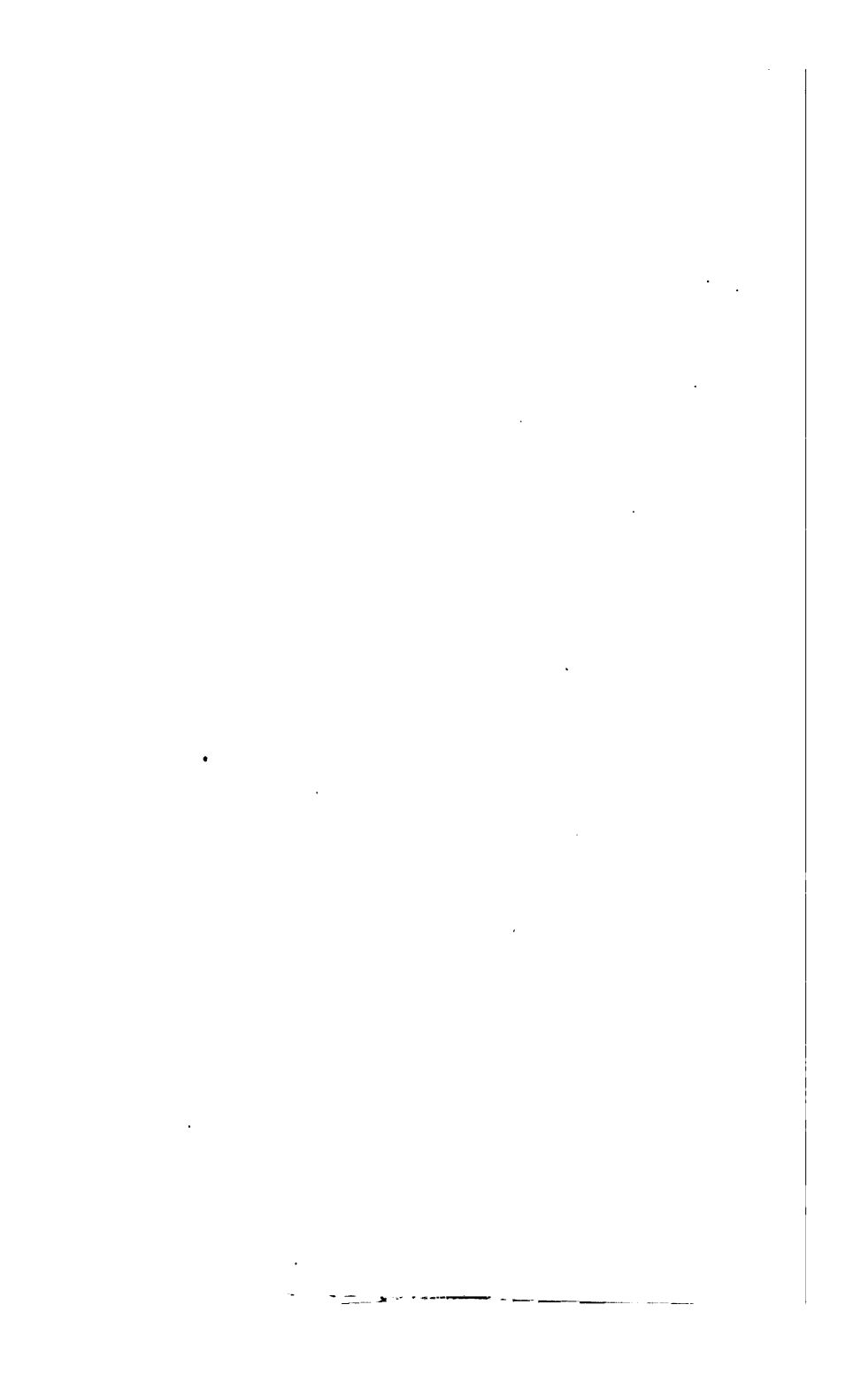
He quietly passed away on the evening of the 23d of Tenth month, 1866, in the seventy-fifth year of his age.

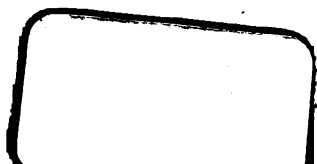
"THE MEMORY OF THE JUST IS BLESSED."











C 8319.266.91
Memorials concerning deceased Frien
Widener Library 003358210



3 2044 081 813 149